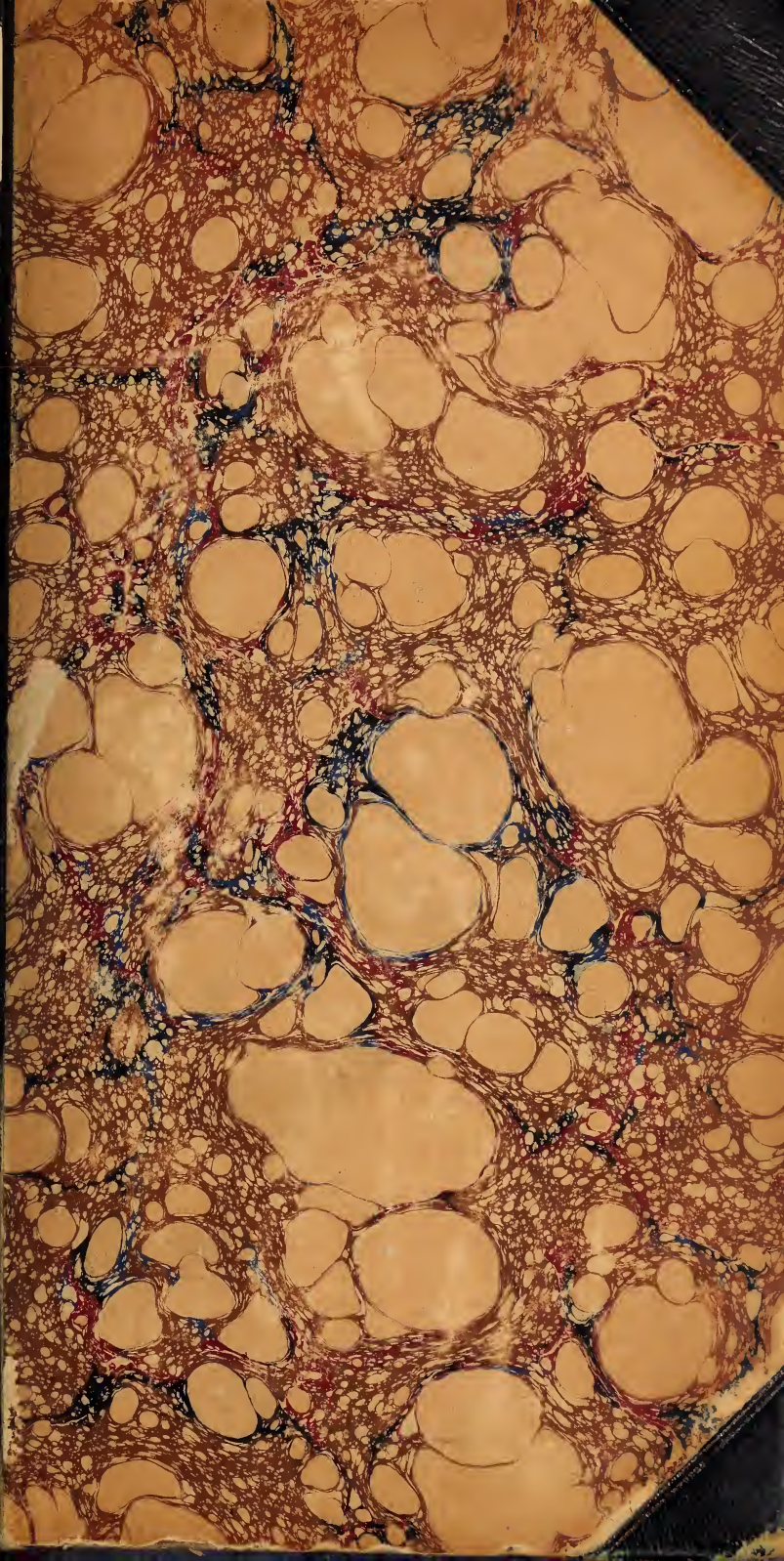


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THE
ŒDIPUS ROMANUS;

OR,

AN ATTEMPT TO PROVE,
FROM THE PRINCIPLES OF REASONING

ADOPTED BY

THE RT. HON. SIR WILLIAM DRUMMOND,

IN HIS

ŒDIPUS JUDAICUS,

THAT

THE TWELVE CÆSARS

ARE THE

TWELVE SIGNS OF THE ZODIAC.

ADDRESSED TO THE HIGHER AND LITERARY
CLASSES OF SOCIETY.

BY THE REV. G. TOWNSEND, A. M.

OF TRINITY COLLEGE, CAMBRIDGE.

O tenebris tantis, tam clarum extollere lumen
Qui primus potuisti—
Te sequor—
Non ita certandi cupidus, quam propter a morem
Quod te imitari aveo.

Lucretius. Lib. 3. l. 11.

LONDON:

PRINTED BY A. J. VALPY, TOOKE'S COURT, CHANCERY LANE.

SOLD BY

J. HATCHARD, 190, PICCADILLY.

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TO THE HIGHER AND LITERARY CLASSES
OF SOCIETY.

WHEN the noble and the learned author of the *Œdipus Judaicus* determined to confine his wonderful discovery of the real sense of the Hebrew Scriptures, no longer to the walls of his study, and the circle of his friends; he made his appeal to you, Gentlemen, as the proper tribunal to decide on its merit, and pretensions. Among you his book has been extensively circulated. It is purchased with eagerness, when accidentally exposed to sale: it still excites among you, great attention, and gives

rise to frequent conversation. Under these circumstances, I have been much surprised that none of its numerous admirers have applied the principles of reasoning adopted by Sir William Drummond to the elucidation of other Histories, than those in the Old Testament. Seven years have elapsed since it was first submitted to your approbation, yet its author has never been congratulated by any of his friends, or followers. Entertaining, as I do, an equal respect for his candor, his courage, his moderation, his ingenuity, and the useful object to which he has devoted his time, his talents, and his learning ; I trust he will permit me to assure him, that I consider his discoveries too valuable and meritorious to be reserved only for the literary world. The public in general always have been, and ever will be interested in the opinions of

their superiors ; and I wish therefore to gratify their curiosity, and enlarge the peculiar fame of Sir William Drummond, by proving to them, on his principles, You being my Judges, that they have as much misapprehended the sense of History, as that of Scripture ; and that there is equal reason to believe the twelve Cæsars to be the twelve Signs of the Zodiac, as that the narratives of the Hebrew Scriptures are a collection of astronomical emblems.

It has repeatedly been made a subject of applause, that our countrymen have ever shown themselves averse to new plans, new systems, and new theories, whether in politics or religion. Sir William Drummond, therefore, must be content on this account to observe the very slow progress which his novel and

astonishing mode of interpreting the Scripture has hitherto made among the learned and thinking classes of Society ; as the humble admirer of his mighty project, I too am prepared to meet with a similar reception. When the Christian and philosophical world can be convinced that the first books of scripture, instead of presenting us with a history of real persons and events, contain only an allegorical representation of the progress of astronomy, and the reform of the calendar : that the three hundred and eighteen servants of Abraham, are so many days ; that the red sea is the concave hemisphere ; and that when the men of Ai, smote of the Israelites six and thirty men, and chased them from the Gate even unto Shebarim, they were in reality the men of the calendar who smote thirty-six, amounting to the decans, the divisions

of the Zodiac, and of the year, and chased them even to fractions : and the reason of their overthrow was, that the men of the calendar, aforesaid, took of the accursed thing, that is, of the symbols of the lunar year—When the truly enlightened and unprejudiced reader is convinced of these things, then, and not till then, will he be persuaded that the twelve Cæsars also are the twelve Signs of the Zodiac : that Caius Julius Cæsar is the ram, and that the passage of the Rubicon is merely typical of the Sun's cutting the Equator, with many other most singular and surprising discoveries.

Whatever impression we may succeed in making on the more philosophical part of the community, I much fear we shall find but few converts in our two Universities.

Entrenched behind the authorities of such men as Hooker, Barrow, Taylor, Addison, Bull, Pearson, Horsley, and others, their members appeal to the ponderous volumes of these "matter-of-fact interpreters," and shut their eyes to the discoveries of Sir William Drummond. Even Hume and Gibbon illumined them in vain. Slow to innovate, and suspicious of novelties, they still maintain their inveterate prejudices, and educate the youth of our country in the long-established faith of their fathers. They shrink from the meteoric brilliance of our system, and term their adherence to our ancient, and not yet exploded faith, "sound learning, and religious education." The obstinate members of our Universities must be left to their proverbial attachment to an exclusive creed: I appeal only to those who have been already initiated in

the mysteries of Sir William Drummond.

Sir William has invented a new mode of eliciting that Truth, which is the common object of all who are not contented to think with the vulgar. Instead of looking for moral arguments, and metaphysical subtleties, he traces the goddess through all the living and dead languages, till he discovers her in the recesses of words, in the consonants of a radical, or in the remnant of a zodiac. "Truth," says Milton, "once came into the world, with her divine Master, and was a perfect shape, most glorious to look upon: but when He ascended, and his apostles after him were laid asleep, there strait arose a wicked race of deceivers, who, (as the story goes of the Egyptian Typhon, with his companions,

how they dealt with the god Osyris,) took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time to the present, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made, for the mangled body of Osyris, went up and down, gathering them up limb by limb, still, as they could find them." In this search, lighted by the lamp of his reason, and enamoured of the description of the charms of Truth, Sir William has engaged. He has wandered after her through the dark corners of the East: he has explored the recesses of idolatry, and the gloomy caverns of infidelity: he has acquired the languages, and roved through the desolate wildernesses of distant nations, to recover her vanished graces, and to gaze on her forgotten beauties.

After all this labor he has presented us with the full length portrait of the virgin. Never has the attention of mankind been directed to a worthier object. Enrobed in the emblems of astronomy, and covered with the figures of the constellations, she appears to complete the perfectibility of human nature. Commanding us to desert the altar of revelation, to kneel at that of reason and liberality, she points to the Persian sphere, the Indian zodiac, and the Egyptian hieroglyphic, as the sacred substitute of the Christian Scriptures. Such are the discoveries of learning! Such the result of the researches of Sir William Drummond! Who will not bow at this altar? Who will not worship this golden image? Who is not ready to forsake the apostles and the prophets, and exclaim with me at the shrine of this long lost truth, "Hail holy light!"

You will no longer be surprised, gentlemen, that I should find materials to demonstrate my theory, when I act on Sir William Drummond's plans. I search only for similar arguments to those in the *Œdipus Judaicus*, and I may therefore confidently ask, If one hypothesis be worthy of public favor, why should not the other? Each has the same sort of objections to overcome, and each may be supported on the same description of authority. Sir William Drummond has nothing to contend against, but facts, and history, and chronology, and festivals in celebration of facts, the uniform concurrent testimony of all ages, and nations, and the dictates of common sense: to these he very effectually opposes etymology, hypothesis, and fable. When I would shew that Cæsar is Aries, and Augustus Taurus, I am sensible the same difficulties

must oppose themselves ; and had I not such an example of patient courage and perseverance as that before me, I confess I should shrink under the attempt. But I kneel with the ingenious Sir William at the “ altar of truth and nature, of which the basis is established by reason.”¹

Facts indeed have never been considered of sufficient authority, to enforce conviction among the objectors to Christianity, how then can they be expected to compel our faith in History. Calculations have been made to ascertain the period which may elapse before any authenticated fact will become incredible. We have more reason to believe in the battle of Waterloo, than in that of Blenheim ; and we have stronger

¹ Preface, page vi.

reasons for crediting the victory of Blenheim, than that at Marathon. In proportion to the distance of an event, ought to be our belief in its truth ; and we may therefore anticipate the happy period when these battles shall be all proved astronomical emblems. The time may come, when William the Conqueror, as well as Caleb the brother of Joshua, may be demonstrated to be Sirius ; and the evidence may be found by comparing the names of his companions, the supposed ancestors of our noble families, with the names of the constellations round the dog-star.

The proposition, the truth of which I am anxious to establish, is nearly the same as that of Sir William Drummond : to quote his own words, “ I pretend, that the antient Jews, like the other nations of anti-

quity, had their esoteric, and their exoteric doctrines." That is, the antient Jews disguised the history of the progress of astronomy and the reform of the calendar, under the veil of simple narration, and apparent matter of fact, and the mystery has never been solved till the present day. The arguments on which this hypothesis is supported, are derived from etymology, coincidence, and tradition.

I pretend that the Roman historians, Tacitus, Suetonius, &c., had their esoteric, and exoteric doctrines: they are enigmatical writers, and concealed certain truths from the vulgar under the disguise of a most candid, and impartial statement of facts. These truths, consequently, like the esoteric doctrines of the Jews, are generally unknown among their descendants;

like these too, they do not even seem to have been understood at the time they were written ; a circumstance which adds considerably to our merit, in discovering their meaning at present. My arguments are likewise deduced from etymology, coincidence, and tradition ; and I trust by their assistance “ to explain the hidden sense of many passages,” in the Roman historians.

The task I have assigned myself, with all its difficulties, is of much easier execution than that of my learned predecessor. The institutions of the Mosaic law, seem intended for the express purpose of utterly abolishing the difference between all esoteric and exoteric doctrines. Wherever this difference existed, superstition, idolatry, and priestcraft uniformly prevailed. The laws of Moses, like the laws of the holy

Jesus, were intended for the collective body of the people. The code which united them was publicly promulgated : one part of that code was, that they should study their Scriptures ; and we well know that they made transcripts of their laws, and preserved the pedigree of their fathers, and the histories of their ancestors with such jealous and scrupulous attention, as to preclude the possibility of emblems, or fables insinuating themselves into the sacred text. When the Pentateuch was written, the Jews had many more convincing reasons to believe that Abraham and the twelve Patriarchs were real characters, than we have to believe that King John signed the Magna Charta. Sir William Drummond's merit therefore is exceedingly great, that in spite of such deterring difficulties he has been able to furnish arguments to support

his hypothesis, that these were astronomical emblems : but how unlimited must be his merit, in having shown *Joshua* to be an astronomical emblem, as well as a warrior and a sage ! Joshua, we know, enforced the law of Moses, whom he succeeded : the division of the land of Canaan was completed under the auspices of this chief, and judge of Israel ; and the real existence of Joshua appears to vulgar apprehensions to be as much identified with the Holy Land itself, (unless *that* too be the Great Bear, or the Milky Way,) as the real existence of Alfred is identified with the original division of England into counties. Compared with this effort, my task is indeed light. The Romans were by no means so careful of their records ; and errors, and emblems of all kinds could have more easily obtained admission into their chronicles. The people

were never directed to preserve their records with care ; to transcribe and study them. They paid no reverence to the very letter of their credited annals ; and from the consequent negligence of all classes, the astronomical types and emblems, which those obscure and mystical authors Tacitus, Suetonius, and others, have concealed under the mask of plain matter of fact, are not understood by the descendants of the Romans ; though they are easily decyphered by those who will attend with unprejudiced, and candid minds, to the calm voice of nature and truth, of philosophy and reason.

I shall now submit to your approbation some rules of etymology, derived from the authority of Sir William Drummond, and many others.

From the evidence of an innumerable collection of writers, I may here assume as a preliminary, that the whole earth was originally of one language: all languages are derived from one source, and, however they may now differ, it is probable we shall find in each, many radicals, and words, which are to be traced to the original stock.¹ Etymology is the art of discovering these words; by stripping off their sinecure appendages of mood, tense, number, person, gender, digamma, affix, prefix, intensitive, and accent. Etymology can change, derive, add, or subtract syllables. Like a suit of chain armor, it bends at pleasure over every part of an hypothesis; and defends a new system, by guarding against the intrusion of all the darts and arrows of facts and

¹ Vide, among others, Faber's *Origin of Pagan Idolatry*, on this subject.

history ; while the whole body moves easily beneath its impenetrable strength. Its only disadvantage is, that if the links are once broken through, the most illustrious theory which depends on its protection, becomes at once utterly powerless and defenceless: and is suffocated in its own discoveries. Like all useful auxiliaries, it must be subjected to discipline; and the few following rules have been considered of importance.

All words of more than one syllable may be reduced to a monosyllable; because all language, as we daily see in infants, was at first monosyllabic.

All beginnings and endings of words may consequently be rejected at pleasure, till

three letters, or if necessary, only two letters remain.

Vowels may be added or rejected. Consonants only form the roots of words.

When the radicals are discovered, the word of which they are composed may be read either backwards, or forwards, as may be found convenient. Thus Cuscha is the same as Cacus : Ain-ait, as Ait-ain ; Ees-ain, as Hanes ; with many others, for which I refer to Mr. Bryant.

Should one consonant only remain, vowels may be added either before, or after it, as the sound may appear to require.

Should two consonants remain, vowels may be inserted.

Labials may be changed into labials, and dentals into dentals.

All harsh sounds may be reduced to those more agreeable, by substituting a digamma, or changing gutturals into f, ph, v, or b.

Words which may have any affinity with Egyptian, Hebrew, Chaldee, or other oriental languages, are never to be referred to a Greek root.

This latter rule is particularly applicable to Latin words, for the Romans were not merely a colony from Greece conducted by Æneas, as the traditions assert; they were part of the great family of the Cuthim; and we may justly expect to find much of the primeval language among them. As there is no

regular alphabet, or dictionary of this language, we must drag the roots of the most obstinate words from the first oriental dialect in which they have taken shelter, and bring them out to be stripped or clothed as they are wanted. As the Hebrew contains the roots of nearly all the oriental dialects ; and as the best Hebrew scholars have derived words in every language of Europe, and the world, from Hebrew, I consider its authority in all etymological cases as decisive. Though I cannot prove it to have been the primitive language, I believe it to contain more of the words originally spoken by mankind than any other ; and I therefore appeal to it without reluctance.

Such are the rules of that etymology, which in many instances has been the successful auxiliary of Sir William Drummond, and from the assistance of which I

hope my own system will receive equal support. I now proceed to the consideration of my hypothesis ; merely premising, that in the very same sense in which Sir William, to use his own words, understands “ those parts of the Hebrew Scriptures, which are usually called historical, to be partly allegorical and partly historical,” do I likewise receive and understand the Roman Historians. The most strange, and almost unaccountable circumstance is this : that the very coincidences which identify the Patriarchs with the twelve Signs of the Zodiac, identify the Cæsars with them also : a circumstance indeed so very surprising, that if I had time to prosecute the inquiry, I might prove, that as things which are equal to the same, are equal to one another, the Patriarchs are the Cæsars, and the Cæsars the sons of Jacob, because

they are both synonymous with the Zodiac. I fear, however, this "decision would more embroil the fray;" and I shall not therefore permit it to detain me longer from entering upon my disquisition.

I. *Caius Julius Cæsar—Gad—Aries.*

THOUGH Sir William Drummond's professed object is to prove only that the standards of the twelve tribes were taken from the Zodiacal signs, "he keeps the word of promise to the ear, and breaks it to the faith;" his arguments undoubtedly identify the Patriarchs themselves, with these signs.

Gad is shown to be Aries from his name, from the traditions, and from two expressions in Scripture, Gen. xlix, 19, and Deut. xxxiii, 21.

Gad originally signified a troop. "The sign Aries is called Princeps Zodiaci,

Ductor Exercitus, Dux Gregis, Princeps Signorum," &c.¹ "Aries is the symbol of the Sun, who, after having descended to, and returned from the lower hemisphere, contends for his place in the upper hemisphere ; and the ancients accordingly represent him as struggling against the constellations ; which they typified by a ram butting with his horns." He was, as it were, the troop ; and Gad was a troop ; therefore Gad was Aries.

Similar arguments prove the identity of Cæsar with Aries. The name Cæsar (says Zuerius in his notes to Suetonius) is derived from the Arabic 'Casara, frangere,' to make war against, to conquer, to fight, as the Ram fights with the Constellations. I might say, Cæsar contended for his place,

¹ Œdipus Judaicus, page 30.

and the Ram contends for his place, therefore Cæsar is the Ram ; but I do not rest on this argument : I am most anxious to show, that I place no dependence on any unnatural derivation, or forced coincidences. I shall therefore consider the evidence that Cæsar was Aries, from his whole name taken together ; and the identity will then appear, even from this first proof, incontrovertible.

“ Caius Julius Cæsar was the son of Lucius and Aurelia.” These words properly understood, afford the most decisive proof, that the first historical Emperor of Rome was the sign of the Ram.

We are informed by the late venerable, and learned Jacob Bryant, in his catalogue

of the radicals of the Ammonian language, that the words Lux, Luceo, Lucidus, &c. are all derived from *Λυκος* or El Uc, one of the names of the Sun. Lucius is evidently derived from Lux, and originally referred to the Solar Deity, the universal object of idolatrous worship.

Aurelia is derived from Aur אור Light, and El, the Sun. The word Aurelia signifies butterfly, which is well known to be the emblem, not only of the soul leaving the body, but of the Sun breaking from the dreariness of winter, and renewing the life and beauty of nature in the spring. What then can be the offspring of Lucius, and Aurelia; or the offspring of the great Sun, at the period when it emerges from the dominion of winter, but Cæsar, the sign Aries?

Consider the radicals of the name itself, and all doubt on the question vanishes. Caius Julius Cæsar ;—*χαί* Caia, Caias, or Caius, is the original word for a cavern, or house, in the primeval Cuthite, half Hebrew, half Sanscrit, or Ammonian language. These radicals do not, however, says Mr. Bryant, (vol. 1. p. 112, 113.) relate merely to a cavern, but to temples founded near such places. Thus Caieta in Italy, *Καιητη*, was so derived ; and many other instances are collected, for all which I refer to his *Analysis of Antient Mythology*. I have many reasons for supposing, that the word was not only applied to express the temples of the Gods, but the houses, or mansions, which the signs of the Zodiac occupy in the Heavens: we read of the mansions of the moon ; and Æschylus calls the sky, the temple, or Caias, of the Sun.

Julius, is evidently a corruption of ἡλίου, the Sun: both are derived from the same useful radical, Al or El; and according to the rules of etymology, the vowels which precede, or follow a common radical, are changeable at pleasure.

Cæsar is properly written *Καισαρ*, Kaisar; that is, Cai a mansion, and Sar, which is a term uniformly denoting any thing eminent, honorable, splendid, or superior. Thus the princely people of Tyre and Sidon, were called Sarim (Isa. xxiii, 8.) The name Sarah, a Lady or Princess, was given to the wife of Abraham. So we have Serapis; Sarchon; Sarabetha; Sardis or Sarades; Saron, Saronides, and many others, (vide Bryant). The word Sar is here used in composition, to signify that mansion of

the Sun, or that sign in the Zodiac which is the first, or most eminent.

The whole name Caius Julius Cæsar then may be interpreted thus ; *The house, of the Sun, the first house.* It contains a plain and simple description of the situation of the sign Aries. Cæsar, like the Patriarch Gad, becomes identified with the vernal equinox, and the Ram, the leader of the year. He is the conquering child of Lucius and Aurelia, that is of the Sun himself, and the divided Zodiac ; typified by the butterfly breaking from the prison of the Winter, into the liberty and loveliness of Spring.

Such is the inference deducible from the name of the first Roman Emperor. If the mere appellation Gad, proves the patriarch to have been Aries ; much more unequivocal

Ædip.

C

cally does the appellation Caius Julius Cæsar, son of Lucius and Aurelia, identify the first Roman Emperor with the same sign.

“Gad a troop shall overcome him; but he shall overcome at the last.” This passage is quoted as the next argument of Sir William, to prove that Gad was Aries. “Aries (p. 30.) seems to be the symbol of the Sun, who, after having descended to, and returned from the lower hemisphere, contends for his place in the upper.” The troop therefore that shall overcome Gad, is the body of the constellations, and “he shall overcome at the last,” signifies, It shall resume its place in the heavens.

This and the other passage of Scripture, by which Sir William Drummond would

prove the identity of Gad with Aries, will apply with equal propriety to the first Cæsar: for how exactly and appropriately does the expression “a troop shall overcome him, but he shall overcome at the last,” apply to several remarkable incidents in the life of Cæsar. He was nearly overcome by Sylla, who wished to put him to death. He was once on the point of being defeated in Gaul, as we read in his Commentaries. He was in the utmost danger when repulsed in the attack on Pompey’s camp, some time previous to the battle of Pharsalia; yet he overcame all at the last: and I much suspect, but it would require too much time to prove the position, that all these circumstances refer to one event, typifying the conquests of this celebrated sign.

“Gad had provided the first part for

himself, because there, in a portion of the lawgiver was he seated.”¹ From this text Sir William deduces another argument that Gad was Aries: I shall not however stop to discuss this text, as the words seem, even at first sight, equally applicable to Julius Cæsar. “The first part,” has evidently an allusion to his place in the Zodiac, typified by his seizing the supreme power. “The portion of the lawgiver” is that part of the Sun’s dominion which the Ram occupied; and is shadowed out by the Roman historians under the idea, that Cæsar deprived the Senate, the great lawgiver of Rome, of their chief power. Sir William confirms his remarks by observing, “in the Persian sphere, a young man is here represented sitting on a throne.” Similar proof is to be found in the mysterious Suetonius, in his

¹ Deut. xxxiii, 21.

account of the presentation of the diadem by Antony (§ 79.); and we even find this event commemorated in our common school books, where Cæsar is uniformly represented as seated on a throne, or curule chair.

In the admirable dissertation on the book of Joshua, my learned guide has shewn that the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites, were not, “so many distinct nations,”¹ who were conquered and driven from their country, or extirpated by the Israelites; but that they were different sects of Tsabaists, and “the extermination was asserted not of the people, but of their idolatrous systems.”² His proofs are derived from the respective names of these supposed nations.

¹ *Œdipus Judaicus*, p. 204, &c.

² *Ibid.* p. 208.

The Canaanites are so called from בן ענ , or בן ענ , they were the establishers of the time.

The Hittites from הת , they worshipped the solar fire.

The Hivites from חויא , they were Ophites; worshippers of the serpent.

The Perizzites, whose name was derived from a word never yet understood by the interpreters, from רז , with the Egyptian prefix פ , were the Cabbalists.

The Girgashites from גרגש , the meaning of which Sir William does not comprehend; and therefore doubts the existence of this people altogether.

The Amorites were worshippers of the

branches, or heavenly host, and the Jebusites worshipped *בשת*, or *בסת* Busta, or Bubastis, the moon.¹ In all these instances the former received meaning is set aside, and an astronomical signification discovered, more suitable to the hypothesis. Let us apply the same mode of reasoning to the exploits of Cæsar, and you will then, Gentlemen, I am persuaded, begin to comprehend the esoteric doctrines of the Roman Historians.

Cæsar was a celebrated Astronomer. One of our months is named from him, and he was the first who inserted his name in the calendar. He reformed that calendar; and I shall now prove that he endeavored to introduce his alterations among the surrounding Tsabaists. All his wars, so fan-

¹ *Œdipus Judaicus*, pp. 204 to 208.

cifully related by the writers (whom we are accustomed to believe, "when reason proposes no doubts, and whom we are seldom disposed to question as men, because we have been taught to credit them when we were children,"¹) are allegorical representations of his efforts to overthrow the absurdities of a bad almanac.

It may appear inconsistent, that while I am endeavoring to prove the first Emperor of Rome an astronomical emblem, I should thus unequivocally represent him, as a bonâ fide, human being. I beg to assure the critic who may make this very natural remark, that he has not thoroughly apprehended the scope and spirit of the *Œdipus*

¹ *Œdipus Judaicus*, Preface, p. iii, referring to the Old Testament.

Judaicus. The characters now under discussion are “partly allegorical and partly historical.” Joshua is a warrior, and the Sun: the twelve patriarchs are men, and constellations; so Julius Cæsar is an Astronomer, and the first sign of the Zodiac.

Cæsar we read, conquered the Gauls, the Britons, the Germans, the Spaniards, the Romans, the Egyptians, and the people of Pontus. These names will include, if I mistake not, nearly all his conquests. The subject is too extensive to allow me to enter into the detail. I shall briefly prove what the benevolent reader will rejoice to hear, that these people were not conquered and murdered by Cæsar: his invasion was of a much less appalling nature, being confined to the peaceable alteration of the almanacs of the poor ignorant Tsabaists.

Gaul, or Gallia. The word is derived from 𐤀, the revolving sphere, or heavens, and Ai, which in the old Ammonian language always signified a district; hence it was added to the names of places; hence too, as Bryant observes, (vol. i. p. 90.) so many places are erroneously supposed to have a plural termination, as Athenai, Patrai, Amyclai. Sometimes, as in the present instance, it is made short, as in Æthiopia, Oropia, &c. &c. The word Gallia therefore, signifies the district where the Heavens were worshipped. Much opposition, as is typically related in the commentaries imputed to Cæsar, was made to the introduction of the reformed Calendar; but in vain. Knowledge then, as at present, was more powerful than Tradition, Ignorance, and Fable.

From Gaul Cæsar proceeded to Britain. Few words have given so much trouble to Etymologists as that of Britain. I think the difficulty has arisen solely from their ignorance of the universality of Tsabaism. It may be thus derived. Albion, Ai, the Ammonian word for land, prefixed, as in Ægypt (Ai-gupt); instead of postfixed, as in all other cases. Hence Ai, לבן the land of the moon, where they worshipped the moon. The word לבן signifies white, from the silvery appearance of the moon. Hence the absurd, though popular notion of the white cliffs.

Britain from ברית a tree, (vide infra,) and עין ain, the solar fountain. One signifying that its inhabitants worshipped the stars, the other, that they worshipped the sun. Both words were united, to shew they pro-

fessed the Tsabaism of the surrounding nations.

Cæsar could not make these people reform their Calendars: their inflexible obstinacy is commemorated in the story of his defeat.

This defeat was related, in an allegorical tale of a spring tide. These tides are caused by the moon. Hence we may arrive at the real history. Through the influence of those heads of the people who were peculiarly attached to the worship of the moon, the Reformer was rendered unable to introduce his new Almanac.

This part of my discovery is singularly confirmed by the experience of the last

hundred years. Our Calendar, from the hereditary aversion to change, so characteristic of our countrymen, has not been reformed till within this period.

The Germans were the next objects of our Legislator's attention. Their name is derived from either גרה to meditate upon, or from גר to dwell in any place for a short time, as a wanderer or stranger; and מני, the epithet given among the Eastern nations to the material heavens, as the dispensers of blessings; the same word, as the Monah of the Arabians, and I have no doubt the origin of Mona, the antient name of Anglesey. The Germans were accustomed to wander from one part of their country to another, to observe with more accuracy the appearances of the heavens; thus we read of the Helvetii and others leaving their homes;

and Ariovistus tells Cæsar (de bell. Gall. b. 1. p. 36) that fourteen years had elapsed since the Germans had dwelt in roofed houses ; so passionately were they attached to astronomical studies. Cæsar did not conquer Germany, though he is represented as having put an end to their incursions on the Roman territory ; that is, his arguments were so powerful, that they could not resist him ; yet they were too proud, and obstinate to receive his Almanacs. This is implied by the expression, *non amplius fortunam tentandam* (book 5. sect. 55. de bello Gallico), that is, they would argue the point no longer.

He invaded Spain. *Hispania*, one of the antient names of this country, is as descriptive of the superstition of its inhabitants, as the title of *Jebusite*, *Amorite*, or *Hittite*, of

the Tsabaism of Canaan. Hispania is derived from ψ , or $\psi\alpha$ light or fire; pronounced As, Es, or Is, with the Aspirate; and the celebrated word *An*, *En*, or *Ain*, the Ammonian, or Cuthite radical for a fountain; (the same as the Hebrew עַן .) with the Egyptian נ , עַן , פ , אש . It evidently means the fountain of fire, and describes their Tsabaism.

After much civil war, Cæsar is said to have become master of Rome. If this is to be understood literally, we may likewise receive in their literal sense, the accounts of Moses and Joshua. Both are equally matters of fact, or equally allegorical. But the perfectibility of human nature, I again mention the fact with delight, is rapidly consummating. We are no longer to be imposed upon by such narratives. Rome itself is allegorical. It is derived from

רעם (the modern Jews must be wrong to spell the word otherwise) to agitate, to be violently moved, to thunder. Cæsar conquered the city called Rome, by compelling them among the most violent agitations to reform the Calendar. This explanation of the word Rome, will receive additional confirmation from examining with candor, and impartiality, the history of Cæsar's army crossing the Rubicon.

The passage of the Jordan is shewn by Sir William Drummond to denote the cutting of the Equator and the opening of the year ; because ירדן may signify in Hebrew, as it does in Chaldee, “ the great Serpent ;” which we well know is an hieroglyphic for the Sun's annual orbit. How much more is the Rubicon the Sun's path : it being evidently derived from רוב, the

multitude, 'Ρ, the Ammonian, Egyptian, and Universal, epithet for great; and Ω, the Sun; *the multitude, of the great, Sun*; what can the multitude of the great Sun, into which the Ram passes be, but his annual path through the Zodiac?

From Rome, after he had sufficiently instructed the people there, Cæsar hastened to Egypt. The circumstances of the expedition to that place, are as certainly typical, as the narrative of the capture of Jericho. I have time only to mention a few.

By his previous exertions, we may suppose, that the fame of this celebrated Reformer of Calendars, and Maker of Almanacs, was widely extended. The Egyptians from the earliest antiquity had been

eminent for their Science, and Literature. They were distinguished for their knowledge, their philosophy, and their mysteries ; yet even this nation, with all its prejudices, pride, and science, submitted to the influence of Cæsar, by adopting his Almanac, and rectifying the errors of their previous calculations.

Cæsar is said to have been the great rival of Pompey. Mr. Bryant has beautifully explained to us the meaning of this name. He is commonly supposed to have been a general ; whereas I will venture to assert he was the most ancient God of the Egyptians.

Every one must remember that the reputed Pompey is said to have taken refuge in Egypt, and appealed for protection to the king and his ministers. They knew

that Cæsar would follow, and to avert the impending danger, Pompey was ordered to be put to death.

The name Pompey is compounded of the Egyptian prefix P ; Om, the ancient word for the Sun, the same as Ham ; and Phi, an oracle. The oracle, says Bryant, was termed Omphi ; it was expressed P'Omphi, or P'Ompi ; whence the *Πομπη* of the Greeks, and the word *Πομπαιος*, the same as Pompeius, which always related to divine influence. The fame of Cæsar was well known to Egypt. When it was certainly understood that he was coming, the king and his ministers met, to deliberate on the reception they should give him. They considered the claims of their God, and the real merits of the Tsabaistical superstition. Pompey, the former object

of their worship, is emblematically, and pathetically described, as pleading for his life. But the voice of truth prevailed; the worship of the Sun ceased; his oracles, the P'Omphî, or P'Ompi, or Pompey, which they had venerated, were silenced; and Cæsar was welcomed to Egypt, though not without some opposition of the Tsabaists, which he soon overcame.

The above explanation of this obscure portion of history, is authenticated by a just apprehension of his addresses to Cleopatra, the meaning of which word, we must now take into consideration.

This supposed Queen of Egypt was an allegorical emblem. The name is derived in the same manner as lux, from *Λυκος*, or EL, UC, the great Sun (vide Bryant.)

As the E, is omitted in this instance in the first syllable; so is the U, omitted in the name Cleopatra. The word is completely Ammonian, from UC, 'ῥα, οχ; with EL the Sun; and the celebrated word Petra, Patera, or Petora, an Ammonian title of honor, which did not attribute divinity to the Sun, but only a certain degree of superior veneration and respect. Much curious information on this subject may be collected from Bryant, vol. i. p. 283, &c.

The clear definition of this word Cleopatra, was absolutely essential to the elucidation of this mysterious narrative. Cæsar was an admirable politician. The king and his ministers had consented to destroy the Pomphi worship; and Cæsar affected to regret the abrupt manner in which it had been done. In return for their ready com-

pliance with his projected innovation, he carried this affectation to a still greater extent. He professed his esteem and regard to so much of their former notions, as he supposed he could overrule to more useful purposes. This is alluded to in the avowal of his attachment to Cleopatra, which is evidently an acknowledgment, that he considered the Sun, though no longer P'Ompi, an object of worship, yet still to be Patora, or Patra, entitled to their veneration; as the controller of the seasons, the dispenser of blessings, and the best visible representation of its maker. He succeeded so completely in this ingenious finesse, that he established his new calendar without more difficulty. He is said to have had a Son by Cleopatra: the meaning of which is, that he continued the Patorah homage to the Sun, blended

with the improvements he had introduced into the almanacs of the Egyptians ; and we well know, if other proof were wanting, that the good effects of his teaching were so long perpetuated, that the library and schools of Alexandria, were preserved among the general reign of ignorance till the time of the Caliphs.

Pontus was conquered by Cæsar. The word Pontus is a compound of the prefix P, and the celebrated On, or פ, and. עין. Its king was Pharnaces ; that is, the Ruler of the light ; an epithet of the same pompous and magnificent description usually assumed by oriental monarchs. The word Pharnaces is derived from פ, and אור, with the common addition of Anac, the most ancient title given to sovereigns. Pontus was a seat of the Tsabaistical superstition ; and the fame

of Cæsar, his knowledge, and eloquence, persuaded the king at the first conference, to adopt the Roman Almanac. Cæsar expended very little time in the promulgation and establishment of his new calendar; and it is to this rapidity of his astronomical success that he refers in those well-known, and emphatic words—*veni, vidi, vici*.

In the same manner I could prove every supposed conquest of this illustrious Astronomer, to refer to the alteration in the mode of calculating time. I shall merely add two additional circumstances, and proceed to the history of his assassination.

Julius Cæsar is reported to have worn a crown of laurel. He was the first of the reputed Emperors upon whom this honor

was said to have been conferred by the senate. An allusion seems here to be made to the decoration on the head of the Ram, mentioned by Eusebius, and referred to, in page 85 of the *Œdipus Judaicus*.

Cæsar triumphed over five nations. Joshua subdued five kings of the Amorites : Sir William Drummond shews that these kings were five intercalated days ; and such no doubt, were the five nations conquered by Cæsar. The circumstance alluded to in both histories being evidently the same.

The assassination of Cæsar, is as allegorical as other incidents in his mysterious career. Many writers have asserted that trees are symbols of the starry host : and Sir William Drummond has quoted

many authorities to confirm this assertion. They have repaid the obligation by enabling him to prove that the Amorites who dwelt in Hazezon Tamar, were not Lambs, or teachers, but upper branches. Brutus and Cassius were said to be the murderers of Cæsar. It is a very remarkable fact, that even now, when we talk of this supposed assassination, we say, Brutus, and Cassius ; never Cassius, and Brutus ; a custom, not merely arbitrary, but one corrupted from the traditionary words which were originally used to describe this event. Brutus is derived from ברת a cypress tree, whence the Latin word Brutus a cypress ; and Cassius from קשש to collect, or assemble one by one. It seems at first sight a most singular phrase to say, the cypresses assemble one by one ; but the real signification is, that the sign of the Ram becomes

invisible only, when the other stars have gradually appeared above the horizon: they seem to assemble one by one. The word ברת, which was corrupted into Brutus, was always used as the nominative, and though the form of the expression was retained, its meaning was lost; till it was my good fortune to recover it.

Among other phrases which have been adopted by Suetonius to conceal his real meaning, the expression used by Cæsar to Brutus when struck, in the Senate house, is among the most enigmatical. The well-known words used at the Eleusinian mysteries, konx, om, panx, were understood by none till Captain Wilford shewed it was pure Sanscrit; so the expression in question, was handed down by tradition to Suetonius: and has been since

received in an acceptation totally distinct from its original signification : and it is worthy of remark, that Suetonius speaks with more than his usual caution, when he relates the supposed assassination. It is to be found in the 82nd section—*quidam tradiderunt, Marco Bruto irruente dixisse, καὶ σὺ εἰ ἐκείνων, καὶ σὺ τέκνον.* From which originated the Apocryphal story of, *Et tu Brute.* How strangely have the world been deceived ! This expression, though so long considered a simple Greek sentence, is pure Hebrew, and contains an indirect allusion to the change of the Sun's place from Aries, to Pisces, at the commencement of the year. It may be thus read :

כאה שו די ביכץ אן, כאה שו תכן אן.

כאה This word is here used in *kal*, which, though unusual, proves the very great

antiquity of the phrase. Its primary meaning is, to bruise, or beat, or break down. It refers to the manner in which the conquering Ram butts against, or beats down the opposing constellations ; as described in the *Œdipus Judaicus*.

שו even or equal to : from שוה to be made equal to any thing.

הי. Alas !

בכנ in the system ; that is the solar system. The כ has been changed into v, and at length into the accent.

א a very celebrated epithet for the Sun, the C'hon, or On Ω of the Ammonian, Oriental, and Jewish nations ; the aspirate is frequently omitted in all languages.

As the whole sentence is a pathetic appeal of the personified Ram to his supposed murderer, the two first words, as is usual in passages of great pathos, are repeated.

The last word is תָּנִן and it signifies, in the regulation. The word אֵן On, is added at the end of the second, as at the end of the first clause of the sentence, merely for effect.

In giving this minute explanation of every syllable, I am only anxious to prove my determination to be as accurate as possible. We must remember that the whole phrase is an expostulation. It may be thus translated.

Must I, the conqueror of the constella-

tions, be made equal (to other signs) in the Zodiacal system: must I alas! be made equal in the regulation? Or in other words, the expression of Cæsar to Brutus, does not mean, Thou too Brutus, art thou among the assassins of Cæsar! The meaning is, Must I, the sign of the Ram, must I alas! be made equal to the fishes?

I claim no merit for this astonishing discovery. I am indebted to Sir William Drummond alone, for my initiation into these interesting mysteries. He is my teacher, and to him I beg to submit the honor of my reader's conviction.

II. *Augustus—Joseph—Taurus.*

WHEN I commenced the attempt to shew the identity of the Cæsars, with the Zodiacal signs, I was apprehensive there would be sometimes a deficiency of proof. I am now only anxious to compress within the shortest possible compass, the accumulated materials which press upon me. I have said sufficient to explain the system of interpretation, by means of which the real sense of History may be discovered. Expede Herculem, shall now be my motto, and I will endeavor to be brief in the subsequent detail.

Joseph is proved to be Taurus from the description given of him in the 22d verse

of Gen. 49, as newly translated by Sir William Drummond. The passage which in our translation is read, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over a wall," &c. &c., to the end of verse 26; Sir William translates—"A Son of a Cow, is Joseph; a Son of a Cow beside Ain. The Benoth walk upon the Bull, the Archers have sorely grieved him,"¹ &c. &c., and from the words thus translated, Joseph is proved to be Taurus.

From a similar form of expression, warranted by the Roman historians, I shall identify Augustus with the same sign.

A Son of a cow is Joseph, a Son of a cow beside Ain.

¹ *Œdip. Jud.* p. 38.

Augustus was the Son of Octavius ; that is, the Great Bull, Ox, or Cow, for in Mythology either word may be used. The word Octavius is compounded of the Egyptian, or Ammonian $\tau\chi$, $\phi\chi$, or $\rho\tau$, great or eminent, so frequently mentioned above ; and the celebrated word discussed by Bryant, which is variously spelt, Tar, Tor, Tau, whence is derived Turris, *Τυρσις*, *Ταρρος*, *Τυρρος*, *Ταυρος*, and Taurus ; Tau was changed into Tav, with the termination ius, according to the Roman custom. Hence Oc-tau, or Octav, or Octavius the great Bull.

More decisive confirmation of the fact is to be found in the name of his reputed mother. Augustus was the Son of Accia, or Acca ; the aspirate has been strangely omitted ; the proper reading is Vacca, a Cow ; a Son of a Cow, is Augustus.

Further evidence of the identity of Augustus, with Taurus, may be derived from the epithet Thurinus, which was given to him in his infancy. Suetonius furnishes us with several reasons why this title was assigned to Augustus. The real cause is to be found only in accurately understanding the word itself. It is evidently derived from the Chaldee, or from the old Ammonian, the root of the Chaldee תורין Thurin, Oxen, or Beeves. Thur, says Parkhurst, quoting from Brooke's Natural History, is still the Lithuanian name for the Urus, or wild Bull.

Augustus therefore, like Joseph, was the sign Taurus; because he was the Son of Octavius, and Accia, and was called Thurinus: he was the Son of the Bull, and the Cow, and was himself called an Ox; all of

which epithets were used to describe the sign Taurus.

“Beside Ain.” Sir William Drummond understands by these words, the great star Aldebaran; I am of the same opinion: but among the Roman historians, this star was called Antony.

We know that Aldebaran is in the head of the Bull. It is called by the Arabians Ain-al-tor; or more properly, Ain-tor, Al being but an article, as Al-koran, Almanac, &c. By some error, which cannot now be discovered, the R was changed into N: and the word therefore was read Ain or An-ton, instead of Antor, the termination in both cases being of no consequence. Ainton, or Anton, signifies the fountain of light, and is a very appropriate name for

this star. When Augustus was said to have first prosecuted his claims, he was assisted by Antony ; that is, before the whole body of the constellation became visible, it was chiefly distinguished by the star Aldebaran, or An-ton. When Augustus' power was better established, he is said to have conquered Antony, or An-ton, that is, when the whole body of the constellation appeared altogether above the horizon, it was more worthy of admiration, than when it was noticed only for one beautiful star. I will not however speak decidedly ; because, as Sir William Drummond observes, " the most ungenerous advantage will be taken of my blunders."

Again, "The Benoth walk on the Bull." As the *Œdipus Judaicus* recommends to our observation the simplicity of Scripture,

so would I direct the attention of my reader to the same excellence in the Roman historians. If I can but prevail upon him to set aside their apparent matters of fact, and ascertain their real meaning, he will be astonished at the discoveries prepared for him. We know that the Pleiades, which are called the Succoth Benoth, are on the back of the Bull. If Augustus is the Bull, we shall of course expect to find some mention in the Historians of the Pleiades. If we search for any account of the Succoth Benoth, in the history of Augustus in plain terms, we shall be disappointed; it is related only in the most beautiful, and original strain of metaphor I ever remember to have read.

When Augustus secured his power, he is said to have published a decree for the en-

couragement of marriage, with a view to restore the losses of the civil war. Now the word בנות Benoth is derived from בנה to procreate children; and סכות Succoth is derived from סך to overspread, to cover, to protect, or defend, as laws defend or protect, or as a pavilion overspreads the people within it. That is, the laws which were made to protect the marriages to supply the state with children, and which were supposed to be published by Augustus when in his full power, are in reality the Pleiades, or Succoth Benoth, on the back of the Bull.

By the Archers in the passage now under consideration, I understand with Sir William, the sign Sagittarius, which is pleasingly typified in the Roman Historians, and in the Odes of Horace, under the appella-

tion of Parthians: who are uniformly represented armed with arrows.

Other proofs might be adduced, but it is time to proceed to Tiberius.

III. *Tiberius—Benjamin—Gemini.*

BENJAMIN is described ravening as a wolf: if this alone would prove him to be the sign Gemini, we might apply, even with more propriety, this argument to identify Tiberius with the same sign.

The word Tiberius is derived either from זאב a wolf, or טבר, ομφαλος, the higher, or elevated part of the land, or the Zodiac; (vide the meaning of ομφαλος, Bryant's Analysis, Faber's Origin of Pagan Idolatry, &c. &c. &c.) or from ברא excellence, either of which will prove him to have been the sign Gemini.

He was evidently a wolf to the Roman people. He might be called **טבר**, from his unexpected elevation to the supreme power; that is, the Twins appear to have attained their greatest height in the summer solstice. He might be called **ברא** from the splendor of his station; the word appears to me to allude to the beauty, and splendor of the summer months. I incline to the first derivation, though it is not the most accurate; Suetonius represents Tiberius ravaging as a wolf, in a fine strain of allegory.

I was fearful of meeting with some difficulty in proving that one individual could be considered as a double constellation. This objection is removed by the recollection, that Tiberius is said to have reigned some years with Augustus, on which account they were partly united in the imaginations of the astronomers.

IV. *Caligula—Isaachar—Cancer.*

CALIGULA is Cancer. The common people, who had lost the original meaning of the word Caligula, imagined that it meant a little boot, and invented the absurd story related by Tacitus and Suetonius, of an infant wearing a small military sandal to please the soldiers, who named him on the occasion Caligula. This Apocryphal tradition is the offspring of a later age; the original signification however is evident.

Among the emblems in the Astrological Calendar of the Egyptians, which describe the sign Cancer is *puer sedens*: Caligula,

when shewn to the soldiers, was said to be sitting in his Nurse's arms. Connect this coincidence with the original meaning of Caliga, and Caligula, in the primitive language. Cala, Calah, Calach, Cali, and Cal, in composition signify eminent, or most lofty : and Ca, or Ga, or Gau, it may be either, means a house, or mansion, (vide Bryant.) Caliga therefore is Calah-Gau, the most lofty mansion. We should but lose time in attempting to prove how accurately this epithet describes the situation of Cancer, the highest mansion of the Sun, in the summer months. By some strange omission the name of the AL or EL, the Sun, was omitted in the word Caliga, and the veneration of the idolatrous Tsabaists inserted it at a subsequent period ; hence the compound Cali—Ga—

AL, or EL, or Caligula, the most lofty mansion of the Sun.

He was said to be the son of Germanicus. I have already shewn the meaning of the word Germany, and Germanicus is evidently derived from the same root, Meni the Heavens, and Ger, or גר to contemplate, to be attached to. Germanicus, as Tacitus so beautifully relates, was the idol of the soldiers; that is, they were attached to the worship of the Heavens, the parent of the constellations in general,—but particularly of Cancer, the most elevated in the Northern hemisphere.

“The Greeks (p. 22. Œd. Jud.) placed two Asses in the sign of Cancer, and near them we find the asterism called Præsepe, or the manger. It will be observed that the He-

brew words בין המשפתיים should not be translated, couching down between two burthens; but ‘two partitions,’ such as separate the stalls in a stable.”

This is the very translation most satisfactory to the reader who wishes for an additional proof that Caligula was Cancer. The several asterisms of the constellations are typically described under the disguise of matter-of-fact histories. The asterism of the Ass is represented, in the Egyptian Calendar, under the form of a horse. Thus we find among the emblems selected by Sir William Drummond, *Equus frænatus*, *Equus liber vagans in campestribus*, and *Equus equam insiliens*: and these emblems are selected to exhibit the singular mixture of rest and labor, of indolence

and activity, which are alike descriptive of the state of labor induced by summer, with the consequent necessity of repose after that labor, and of the union of indolence and activity typically related in the life of the allegorical Caligula. But if we can identify one star, or one asterism of a constellation, with any asserted fact in the life of the supposed real personage we discuss, we obtain at once an explanation of every difficulty. Substituting therefore a horse for an ass, in the sign Cancer ; and translating the phrase in question, “ *couching between two partitions,*” as Sir William Drummond translates it ; keeping in view at the same time the station of the horse in the heavens, that it is in the highest part of the highest sign, we arrive at the true meaning of the Apocryphal story, respecting Caligula and his horse.

We discover the Emperor to be the Constellation : the horse was to be elevated to the Consulship, typifying the asterism, which was the most distinguished in the sign Cancer. The two partitions are the marble apartments said to have been built for the horse ; and its couching down is typical of repose in summer, while the horse itself is typical of the labor. Such are the triumphs of Coincidence and Etymology, over received opinions, and the records of history. I add the words of Dion Cassius, that my readers may perceive the great probability of the correctness of my hypothesis, for it is impossible that the circumstances mentioned by this writer, could have actually taken place. “ *Καὶ αὐτὸς ἐαυτῷ ἱεράτο, καὶ τὸν ἵππον συνιέρεια ἀπέφαινε.*”—*Calig.* § 28.

“ *Καὶ ἓνα γε τῶν ἵππων ὃν Ἰγκίτατον ὠνόμαζε, καὶ*

ἐπὶ δεῖπνον ἐκάλει, χρυσᾶς τε αὐτῷ κριθᾶς παρέ-
 βαλλε, καὶ οἶνον ἐν χρυσοῖς ἐκπώμασι προὔπινε·
 τὴν τε σωτηρίαν αὐτοῦ καὶ τὴν τυχὴν ᾤμνυε, καὶ
 προσυπισχνεῖτο, καὶ ὕπατον αὐτὸν ἀποδείξειν· καὶ
 πάντως ἂν καὶ τοῦτο ἐπεποιθήκει, εἰ πλείω χρόνον
 ἐζήκει,” &c.—*Dion. Cass. Calig.* § 14.

V. *Claudius—Judah—Leo.*

CLAUDIUS is Leo. Tacitus and Suetonius seem to have exerted themselves to disguise this part of their theory beneath a double veil of allegory. Yet I cannot but think I have discovered the long-concealed truth, which I shall therefore submit to the world, whatever be the opposition and clamor of illiberal and bigoted men.

In the first book of his annals, Tacitus informs us that the History of Claudius has been falsified. *Tiberii, Caiique, et CLAUDII, ac Neronis res, florentibus ipsis, ob metum,*

falsæ ; postquam occiderant, recentibus odiis compositæ sunt. (sect. 1.) With these reasons we have nothing to do ; they are very ingenious, and completely answer the historian's design ; but our object is to penetrate through this artful disguise. The History of Claudius has been, falsified and corrupted, and the knowledge of this circumstance enables us to unravel the whole mystery.

Falsehood is the contrast of truth. Claudius is represented by tradition as the very opposite of a Lion : as weak, tame, spiritless, nerveless, and inactive : in short, as much unlike a Lion in every respect as possible. But if the accounts we have received are false, it evidently follows that he was not weak, and tame, and spiritless ; and if he was not these, then he must

have been spirited, energetic, and active, as his emblem the Lion is uniformly represented : and on strict examination we shall find this argument most singularly confirmed.

His name is derived from קלה, to shine, to move lightly, to be light, whence the word קלח, the origin of Claudius. The Sun is said by tradition to have been at its utmost height when Leo occupied the place, which is now filled by Cancer ; but I shall not insist upon this, though Sir William assures us the Sun was at that time held in the highest honor, and this honor is referred to by the expressions “ thou art he whom thy brethren shall praise ;” “ thy hand shall be on the neck of all thine enemies.” Our proofs that Claudius was Leo are much more decisive.

“The progress of the Sun through Leo,” says my learned master, “is clearly typified by the words, Judah is a Lion’s whelp : from the prey, my son, thou art gone up ; he stooped down, he couched as a Lion, and as an old Lion.”

The chief characteristic of a Lion is, that it watches for its prey, it couches down, as if to aim with greater certainty at its object, and to seize it more surely. It is slow and cautious before it acts, and it then acts with resistless effect and terror. Such was the conduct of Claudius. He is said to have been hesitating, and slow, before he decided ; in other words, he was cautious as a couching Lion ; but after his decision his vengeance was prompt and effectual. I refer to his supposed conduct to Messalina, of whom Juvenal, Tacitus, and others, say very

scandalous things : to his reputed cruelties to criminals, to his conquest of Britain, which, though he was long in resolving to attempt, he accomplished with perseverance and courage. All these imaginary circumstances are typical of his lion-like character, and identify him with the sign Leo. He is said to have been slow in accepting the empire ; that is, the Sun appears when in Leo to begin to move slowly ; the character given of Claudius by Suetonius, “ *Mira anima varietate fuit : modo circumspectus, et sagax : modo inconsultus, et præceps ; nonnunquam frivolus, amentique similis,*” is exactly applicable to a Lion alternately hungry, and satisfied ; and if I had but time I would proceed through all the allegorical actions of his supposed life, and tear away the matter-of-fact disguise, under which they have been so long imprisoned.

I shall make no observations on the remainder of Sir William Drummond's interpretation of Jacob's blessing on his supposed son the Patriarch Judah. I must candidly confess I have some old prejudices left on the subject of the predicted Shiloh ; and I dare not venture to treat this part of my creed with even the appearance of levity. The evidence adduced by my teacher does not satisfy me, and I know he will forgive my scruples. To me indeed, this part of his hypothesis seems to be completely identified with the system of Volney ; though I must in this, believe that I am mistaken, since those admirers of courteous language, and scholar-like liberality, who have undertaken to defend Sir William Drummond from the censures of Mr. D'Oyley and others, have asserted that the theories of these great masters

of reasoning are not the same; and Vindex, Biblicus, and Candidus, are honorable men, and deserving of credit. They are worthy of our admiration too: they have set an example to the world of the practice of one of the most difficult virtues, that of self-denial: for if they really love candor, mildness, propriety of language, and the noble feelings of gentlemanly controversialists, so rigidly have they practised this virtue, that not a trace of these excellencies is discoverable from the beginning to the end of their pages.

VI. *Nero—Naphthali—Virgo.*

SIR WILLIAM proves Naphthali to be the sign Virgo by a curious syllogism. A tree was represented by the Egyptians beside the sign Virgo. The words “Naphthali is a hind let loose, he giveth goodly words,” our author conceives to be wrongly translated ; and agrees with Bochart in rendering the passage, Naphthali is a tree shooting forth, producing goodly branches :¹ from whence

¹ I purposely omit all other translations, explanations, commentaries, &c. &c. of all writers from Lightfoot to Bellamy. I may observe, that Lightfoot’s brief summary of the manner in which the apparent predictions of Joseph were fulfilled, has been much admired.

he argues that Virgo is a tree, and Naphthali is a tree, therefore valet consequentia.

It is a peculiar excellence of Sir William Drummond's system, that it not only discovers new interpretations, but it makes those interpretations of general and useful application. In the passage before us however, my hypothesis is equally confirmed by the old and new translation. We are informed, that Nero, in the beginning of his reign gave many fair promises of future excellence. Like a tree which produces goodly branches, he gave expectations of fruit in its season : like a fair and beautiful hind, he excited admiration by the youth and beauty of his person ; he gave goodly words to the soldiers and to the people, he wished to deserve, rather than to receive the praises of the Senate, and regretted his

ability of signing his name to a list of malefactors.

The mysterious and enigmatical writers who have related these circumstances of Nero, proceed in the most strange and inconsistent manner to relate a pretended change of conduct. He is said to have become debauched and profligate; effeminate, cruel, infamous, and lascivious, incurring the public hatred: the murderer of his mother, his tutor, and his friends; and at length dying miserably in the gardens of Phaon. The whole of these Apocryphal stories are a collection of emblems, referring to astronomy, and identifying Nero with the sign Virgo.

Virgo once filled in the Zodiac the place which is now occupied by Libra. It was

therefore the first of the descending signs. The ancients, as the arch Volney¹ has demonstrated, considered the six last signs as the reign of Ahriman, winter, and desolation : and were accustomed to express their dread of the approaching dreariness, by every appellation of contempt and detestation. The change of seasons is imperceptible ; and the hopes in which they indulged, that the Sun, though he had begun to descend, would still continue his auspicious influences, prompted them to consider the commencement of his decline with complacency. Hence they represented in their histories the sign Virgo, as giving fair promises, which were never fulfilled ; as a tree full of branches, but without fruit : as holding ears of corn in her hand to signify that the joy of harvest was past, though the

¹ Vide Volney's *Ruins of Empires*.

harvest weather was not entirely gone by. When all these fair promises were disappointed, when storms and rain, and the melancholy changes of the season actually approached ; they spoke of this sign in the most contemptuous language, as the murderess of a mother, and the enemy of mankind. The mysterious allusions of this part of the Roman history are thus fully developed. As the sign Virgo began with fine weather, and ended with storms, so Nero is typically described as commencing his career in virtue, and closing it in vice.

I could confirm this interpretation by proving that Agrippina, Britannicus, Seneca, Lucan, and others, were Ammonian names, descriptive of the stars and constellations near Virgo : but I must proceed.

I forgot to observe, that Nero is derived from the old word נר to divide ; the Zodiac in the time of Nero being divided by Virgo.

VII. *Galba—Asher—Libra.*

THE name Galba signifies in a secondary sense, the balance. It is derived from גלב, a shaver, one who makes smooth, or permits no inequality. Galba was so much esteemed for his love of justice, and weighing all things with impartiality as in a balance, that according to the Roman historians, this virtue is said to have been the chief cause of his elevation to the empire.

“ In the account of the Indian sphere,” says Sir William Drummond, “ under the sign Libra, I read as follows, ‘ Homo in tabernâ institoriâ in foro, manu tenens sta-

teram ad emendum et vendendum :’” which our author applies to Asher. It seems much more plainly to describe the conduct related of Galba; that he was eminent for his justice before his elevation to the empire ; and that he afterwards submitted to be governed by favorites, who bought and sold justice, till he was said to have been assassinated by the enraged soldiery.

VIII. *Otho—Dan—Scorpio.*

THE description of Scorpio in the words of the patriarchal blessing, apply so exactly to the treachery of Otho, to Galba, that the resemblance will be immediately discerned by every reader of Tacitus and Suetonius. He was a serpent to his Emperor, and as an adder biting the horse's heels. Through his means Galba was murdered, or resigned his place in the Zodiac.

This similarity between the traditions is but a small part of the proof, which enables us to identify the Roman Emperor with the sign Scorpio. The great star in the Cor-

Scorpii, is called Antares, and is used synonymously with the sign itself: this assertion may excite some surprise in my reader; but I hope to make it plainly appear, that Antares, Dan, and Otho, are one and the same word; they appear to be different on account of the variety in the manner of pronouncing them; but they are in reality as much one, as Louis the Eighteenth, and Louis Dix-huit, are the same individual.

By the rules of etymology, laid down at the beginning of this treatise, labials may be changed into labials; dentals into dentals. T, D, and Th, are always therefore convertible.

Scorpio, as Sir William has shewn, was esteemed an accursed sign, and the ancient

astronomers were consequently very unwilling to pronounce the name. It was thought a bad omen to do so. It was usual among the Jews to avoid all mention of the sacred tetragrammaton, in their excessive veneration for the God of their fathers. The Hindoos are still taught to meditate upon the mystic word Om or Aum ; and even in our own time, we have seen an English gentleman of great attainments, respectable family, and of the highest pretensions, decline to mention the name of Napoleon Buonaparte ; choosing rather to meditate on the perfections associated with that name, and pointing out the object of his admiration by the significant word *Him*. From these instances we learn, that it was not unusual to avoid a particular word altogether, and to express it by another of similar import. The sign Scorpio was

known by the Chaldee particle Da, this, or the ; “ Hæc, ista, hoc, illud, says Buxtorf.” The vowel was of course frequently omitted and the D only retained.

Now if T, D, and Th, are the same letter, we have only to get rid of the prefixes and affixes of the three words, and we shall find the remaining radical will identify them as one and the same.

Otho. By another rule of Etymology, all vowels may be dispensed with at pleasure. Consonants only being radical, strike off the two O's, and Th remains.

Dan. This is the particle D, compounded with the word An, a fountain. The stars were all considered as fountains of light; and

the Chaldee particle being prefixed, served to point out Scorpio, which their superstition would not allow them to mention by any other name, than "the fountain," "the star." It was a variation only of the original phrase, and the An may be rejected, while the meaning of the word is unaltered.

Antares. Arez was a name of the Sun, (Bryant ;) and An, as we have seen, means a fountain, or a star. "The Star of the Sun" is the signification; referring to the most accursed star or sign passed by the Sun in his course through the Zodiac. The word is unchanged if you take away either the prefix An, the affix Arez, or both; and the letter T, changed from the Chaldee D, remains.

Thus are Antares, Dan, and Otho, con-

vertible terms : and from the known meaning of one, we ascertain the others. Antares is the Cor-Scorpii, the same as Scorpio. Dan, therefore, as Sir William has shewn, is Scorpio ; and Otho is Scorpio. Q. E. D.

X. *Vitellius—Sagittarius—Manasseh.*

“THE sign of Sagittarius alone remains,” (says Sir William Drummond) “for Manasseh: if I be right in my former conjectures, I cannot be mistaken in this: but having already written so much on the standards of the tribes, I shall leave it to the ingenuity of my readers, to supply what I have left unsaid on the subject of Manasseh.”

I beg to be allowed the same privilege. I shall leave it to the ingenuity of my readers to discover why Vitellius is Sagitta-

rius ; merely observing the name is derived from זל , to cast down, as the archer Sagittarius casts down his arrows of זל dew, mist, or snow in the winter.

X. *Vespasian—Zebulon—Capricorn.*

I CANNOT but regret, that Sir William Drummond has placed so much dependence on Kircher, who is referred to as an authority in almost every page. This author was a most fanciful writer; voluminous, incorrect, and led astray by a vivid imagination. I refer to Evelyn's Memoirs, vol. Ist, to the biographical dictionaries, and the list of his works, for further information. Among other sublime productions, he wrote the *Mundus Subterraneus*; and he has been even suspected of forging, or inventing facts and circumstances, to complete an hypothesis, or continue a narration, whenever his materials were deficient.

That Zabulon was Capricorn, is proved from the opinion of Kircher, and the two expressions, “a haven for ships,” and “his border shall be unto Zidon.” (Tsidon.)

The proof from Kircher, Sir William Drummond himself being judge, I am sorry to observe, did not appear to me decisive. “The standard of Zabulon, according to Kircher, ought to have represented the sign of Capricorn. M. Dupuis has adopted the same notion; but his reason for admitting it is certainly of no great weight I must suppose, that Kircher had found some tradition on the subject; for after a tedious examination, I am inclined to agree with him, though he has not given the slightest intimation, why he has referred this sign to Zabulon.”

Œd. Jud. p. 20.

This amiable reluctance to forsake a tried friend, is much to be admired ; but I fear the bigoted reader will suggest, that if there is no evidence whatever, not even the slightest intimation of proof, in this case, it is possible that Sir William's whole theory may be erroneous. This inference is too disagreeable to be admitted. If the theory is unfounded, what becomes of the learning, the etymology, the coincidences, and all the well-armed supposes, and takings for granted, which have been so beautifully embodied against the universally received interpretation of Scripture History ? But it is extravagant to imagine that Sir William Drummond, who is so eminent for extensive learning, acute penetration, and refined ingenuity, could have wanted sufficient sagacity to have anticipated an objection so obvious. And would it not be still

more extravagant to imagine, that he would expose, by an injudicious silence, the invaluable results of his patient industry, and extensive research, to the risk of being overthrown by a remark, which he must of necessity have foreseen; unless he was convinced that it was too insignificant to demand a serious refutation? Kircher too has written four folio volumes on the subject of Egyptian Antiquities, consequently his assertions *must* be arguments. He probably omitted his reasons on the present occasion, on some account not now discoverable; it would be very illiberal to suppose he had therefore no reasons.

The second proof of identity between the patriarch and the constellation, is the expression "he shall be a haven for ships:" this ought to be read "a haven for a ship."

(Æd. Jud. p. 20.) The ship is Argo, which descends under the horizon when the Sun is in Capricorn. Hyginus explains the matter better: "*Capricornus exoriens hæc sidera ad terram premere videtur; reliquam figuram navis et signum,*" &c. THIS seems to indicate why Zebulon is called a haven for a ship.

The only event in the life of the reputed Vespasian, which appears allegorically to describe this circumstance, is recorded by the mystical Tacitus. (Hist. lib. 3. § 12.) As Capricorn is in the side of the Heavens, opposite to the ship Argo, of which it is very enigmatically said to be the haven; so was Vespasian at a distance from Ravenna, when the fleet chose him for their commander. The analogy seems in both cases to be equally convincing.

“His border shall be unto Zidon.” “The countries of Zebulon and the Zidonians, as it has been frequently observed, do not border upon each other. The allusion therefore, seems to be astronomical, rather than geographical. צידן may be translated the great hunter : Arcitenens probably, or Sagittarius, who occupies the sign next to that of Capricorn.” *Œd. Jud.* p. 21.

Vespasian, as we read in the Roman Historians, was the conqueror of the Holy Land, and extended his dominion even unto Sidon. This fact is evidently typical of the approximation of Vespasian or Capricorn, to Sagittarius, or צידן, and identifies the supposed emperor with the former sign.

Heidegger, in his *Historia Sacra Patriar-*

charum, Exerc. 23. § 5, has indeed attempted to explain in what manner the borders of Zabulon extended to Tsidon. But they who have been initiated in Sir William Drummond's theory, will best know how to appreciate these unintelligible Christian writers.

XI. *Titus—Reuben—Aquarius.*

REUBEN is Aquarius, because the expressions, “Thou art my first-born, my might, and the beginning of my strength,” apply very well to the Sun in the commencement of his course after he has passed the winter solstice. He was unstable as water, and Aquarius is typified by a man with a pitcher. It is then remarked; he shall not excel, because he went up to his father’s bed; and we are thus reminded that he had lain with Bilhah. The Oriental astronomers still designate a remarkable asterism in the sign of Aquarius by the

name of Bula, or Bulha. *Œd. Jud.* pp. 7, 8.

Titus was the first-born of Vespasian; and from his supposed mildness, gentleness, and moderation, is said to have been called “*deliciæ humani generis* :” all of which “*apply very well* to the commencement of the Sun’s course after he has passed the winter solstice.”

The probable, or possible reason, why Titus should be unstable as water, I lament my inability to develop: I fear therefore it must for the present continue in its primeval obscurity, as I am always unwilling to allow my imagination to invent interpretations of the typical historical events, when their meaning is not apparent.

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The identity of Titus with Aquarius, is however as clearly demonstrable from his allegorical intimacy with Berenice, as that of Reuben with the same sign, from his intimacy with Bilhah.

If Bilhah be a star, so is Berenice. I shall only premise, that any word descriptive of the heavens, was commonly adopted as the name of a star.

The word Bilhah is written בִּלְהָה; it is derived either from בָּהַל perturbation, as Bochart supposes, or from בָּלַל moisture, water, as Sir William Drummond imagines. In either case it signifies the material heavens: if from בָּהַל, it denotes the constant agitation of the air, and light, by which all the operations of nature are carried on: if from בָּלַל, it refers to the origin of all

things, from the celebrated Hyle, (ὕλη) of the antients, or to the aerial fluid which was universally distributed through the heavens.

The word Berenice is a compound. To understand it rightly, we must remember that we receive it from historians who were intimately acquainted with the Greek language, and but very slightly with the Hebrew. Nothing was more usual than to retain a primitive word, with a Greek termination. This was done in the present instance. ברה signifies pure, bright as the solar flame, whence ברי the pure æther, the clear bright matter of the heavens. As Josephus, and others, had no knowledge of the original story, they reported that Titus, or Aquarius, was the lover of ברה; and he was metaphorically said to have conquered her. From this misapprehension, the name Bere-

nice was derived from ברה, and αἰάω, to conquer.

Berenice and Bilhah, thus being words equally descriptive of the heavens, were used to denote the same star. I have not however sufficient confidence in names alone; and shall therefore consider the history of Titus's amour with Berenice as affording us much more satisfactory evidence.

The star Bulha, or Bilhah, which is in Aquarius, rises while the Sun is yet in Capricorn, the domicile of Saturn, the star of Israel; and it sets when Aquarius sets, which according to Sir William Drummond, explains that passage of Scripture which asserts that *Reuben went up to his father's bed*. The same circumstance, though not

so plainly related, seems to be intimated in the mysterious pages of Tacitus.

Berenice, or Beronice, was the mistress of Titus. But when Vespasian had been saluted emperor by his troops, and his friends began to assemble their forces in his cause, (by which typical circumstances I understand the gradual increase of the Sun's power when in the sign Capricorn) Beronice, then beautiful, and young, united her assistance, and was metaphorically said to be very acceptable to the aged emperor. "Nec minore animo, (says Tacitus, Hist. lib. 2. § 81.) regina Berenice partes juvabat, florens ætate formâque, et seni quoque Vespasiano magnificentia munerum grata." If these words referred to real life, we could not avoid suspecting Beronice of too much fondness for power, or its possessor; but

we should be unjust to indulge the suspicion. If however we consider the words as allegorical, we immediately see the propriety and simplicity of the historian's language. Berenice was attached to Vespasian, as a star to its constellation.

Now Titus, though an admirable and excellent general, legislator, and emperor, is reported to have been very profligate, when under the influence of his reputed father. Combining all the circumstances we have thus enumerated, I cannot but believe that I have ascertained the astronomical emblem concealed under this obscure history. We find that Berenice is Bilhah, the concubine of Vespasian, the paramour of Titus. Titus is the sign Aquarius, his mistress is the star Bulha,—the asterism of Capricorn, his supposed father.

Positive demonstration cannot be expected; but I trust my reader will at least receive my conjecture, to assist him in his further progress in this interesting and curious discovery, that the eleventh Cæsar is the eleventh sign of the Zodiac.

XII. *Domitian—Simeon and Levi—Pisces.*

“KIRCHER has allotted the sign of Pisces to Simeon and Levi, but without giving any reason for the conjecture: I shall endeavor to supply the deficiency.”

Sir William Drummond then proceeds to shew from the following eight clauses, that Simeon and Levi are Pisces—

Simeon and Levi are brethren.

Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret!

*Unto their assembly, mine honor, be not
thou united !*

For in their anger they slew a man.

*And in their self-will they digged down a
wall.*

*Cursed be their anger, for it was fierce ;
and their wrath, for it was cruel.*

*I will divide them in Jacob, and scatter
them in Israel.—Æd. Jud. p. 9, &c.*

It is very extraordinary, but not less true, that every one of these clauses expresses some circumstance in the typical life of Domitian, as related by the Roman historians.

“ *Simeon and Levi are brethren.*” “ In the Astrological Calendar, at the first degree of the first decan of Pisces, we find the following words, ‘ duo viri unum caput

habentes.’” The inference from these words, that Simeon and Levi are Pisces, does not appear to me so plain as the emblem in the Roman History, which connects Vespasian and Titus with Domitian, or Pisces, as uniting to form the winter quarter; for there can be little doubt that the “unum caput” refers to Vespasian.

“*Instruments of cruelty are in their habitations,*” that is, “all the constellations which are considered as noxious, are seen above the horizon, while the Sun is in Pisces.” And “the disappearance of this sign was the prelude of the Sun’s entrance into the accursed Scorpio; for Pisces must descend before the latter rises.” *Œd. Jud.* p. 9. Are not the same circumstances referred to, when Domitian is described as killing flies in his own house; or as inviting

the senate to that pantomime of horror, which placed before them their names inscribed on coffins collected in a banquetting room, hung round with black, where soldiers with drawn swords, and other "instruments of cruelty in their hands," rushed in to increase the terror of the affrighted guests? The former incident I merely mention to corroborate my hypothesis, for surely no Roman Emperor would be *in reality* engaged in killing flies!

"*Oh my soul come not thou into their secret.*" "I am inclined to think," says Sir William Drummond, "that the word $\tau\omicron$ does not signify a secret, but a bond, or shackle, which the Greek astronomers called sometimes $\lambda\acute{\iota}\nu\omicron\nu$, and sometimes $\sigma\acute{\upsilon}\nu\delta\epsilon\sigma\mu\omicron\varsigma$," p. 10. I am at all times happy to express my admiration of my learned

guide, and my deference to his opinions ; but I am particularly happy on the present occasion, as I think it will enable me to do so with peculiar effect and advantage. Sir William informs us,¹ as I have before noticed, “ that he is inclined to agree with Kircher, though he has not given the slightest intimation of a reason for what he asserts.” I am delighted to have this opportunity of following his example ; and I therefore confess, in all humility, that I really agree with Sir William Drummond, that the word כֶּסֶם does not signify a secret, but a bond, or shackle ; while I candidly acknowledge I have not the shadow of a reason for so doing.

“ Unto their assembly, mine honor, be not

¹ Œdipus Judaicus, p. 20.

thou united." These words have been generally supposed to refer to the imagined slaughter of the Shechemites. Sir William Drummond, however, translates them, "Let not the light of my star be united to their constellation." He adds, (page 10) "it appears from the Astrological Calendar, that the emblems accompanying the sign Pisces, were chiefly indicative of death, and violence. How incomparably then have the Roman historians described this sign, in the cruel and vengeful life of the last Cæsar! The murder of the Christians, for instance, by Domitian, is as allegorical, as that of the Shechemites by Simeon and Levi!"

"For in their anger they slew a man." That is, according to Sir William Drummond, "Jacob seems to attribute all the effects produced by the rising of Scorpius,

to the descent of Pisces. The death of Orion was attributed to the sting of the Scorpion;" and this we find is the man here alluded to. Domitian slew many men; and if each death is typical of the setting of Orion, it clearly proves, that the Roman historians disguised one astronomical truth under a great variety of original and similar emblems.

"In their self-will they digged down a wall." Sir William Drummond's translation of this passage is indeed peculiar to himself: to use his own words, "This interpretation, I conceive to be erroneous. I translate—*in their self-will they castrated a bull.*" *Æd. Jud. p. 12.* The death of this bull is the principal event in the allegorical life of Domitian. Bulls were used in agriculture, as well as in astronomy, and were called cultivators of the ground, and I have no

doubt that Agricola, who is said to have been killed by Domitian, was in fact this very Bull, and that he received his name from his employment; Agricola signifying a cultivator of the ground.

Tacitus apparently found great difficulty in describing this singular emblem, with that delicacy he so studiously affected. He chose therefore to represent it under the fictitious history of Agricola's death by poison—he evidently appears to labor under extreme perplexity, but has successfully overcome every obstacle, by veiling this emblem in most sublime obscurity. “*Augebat miserationem constans rumor, veneno interceptum. Nobis nihil comperti affirmare ausim.*” Agric. Vit. Tacitus has undoubtedly brought into action all his mystical powers, to disguise the esoteric

doctrine throughout the whole of this exoteric life of Agricola. His ingenuity is indeed surprising, and has most wonderfully succeeded. Many millions have been deceived by that artful composition; and I have no doubt myself, that Tacitus knew no more of the reputed Agricola, than Joshua did of the reputed Moses; and that both historians and both histories are equally entitled to their claim of authenticity and genuineness.

“Cursed be their anger, for it was fierce; and their wrath, for it was cruel.”—“It suffices to say, that both the Assyrians and Egyptians abstained from eating fish, which they seem to have held in singular abhorrence.” Œd. Jud. p. 12. So indeed was Domitian held in singular dread and abhorrence, as well as Simeon and Levi;

there can be little doubt that both, for *this very satisfactory reason*, are typical of the same sign.

I will divide them in Jacob, and scatter them in Israel. “We may observe that the two Zodiacal fishes neither rise, nor set together. We find, in some of the ancient Zodiacs, that one fish only is represented.”
 Œd. Jud. p. 12.

This explanation is certainly an admirable proof that Simeon and Levi were Pisces ; yet I think more decisive confirmation of the identity of Domitian with the same sign, will be found in the Roman Historians. If the twelve Patriarchs are the twelve signs, it is evident that Jacob and Israel must signify the heavens : the Cæsars were descended from Tarquin,
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which Mr. Bryant has shewn to be the same as Tarchon, or *Δράκων*, the great serpent, which typified the heavens : when Simeon and Levi are scattered in Jacob, it evidently therefore means, they were scattered in the heavens ; if Domitian be an emblem of the same sign, he too will be represented in a similar manner ; and I cannot but think this has been done most ingeniously by those Historians who have related the mysterious and singular narrative of the Turbot.

This fish, which is said to have been so large, that it was deemed expedient to assemble the senate to deliberate on its cookery, was caught at Ancon. (Juvenal Satire, iv, line 40.) This word is derived from An, a fountain, *אן*, On, of the great Sun, or from *עין, חק, אן*. The fountain of the great Sun, is

evidently a term for the sign Aries, in which the Sun recommences its course. I have referred to the celestial globe, as Sir William Drummond recommends. And I there find one of the Zodiacal fishes actually situated close to the head of the Ram, or at Ancon. This coincidence explains the whole story. The turbot is one Zodiacal fish, Domitian himself is unavoidably the other ; they are both divided or scattered in the heavens ; and the road from Rome to the Adriatic, is the *σύνδεσμος*, or fetter, which connected them together.

Such are the coincidences, the traditions, and etymologies which will, I trust, convince the admirers of the *Œdipus Judaicus*, that the Roman Historians are as allegorical as the sacred writers, and that the events related in history contain as many

beautiful emblems as the narratives of Scripture. I shall conclude by observing, almost in the very words of Sir William Drummond (p. 40.): If the Roman Historians, "meant to make no allusions to the signs of the Zodiac, it seems very strange that we should find so many circumstances which seem directly to relate to them." This is an undoubted truth; and we trust those who cannot refute our arguments, will at least regard them with candor and respect, and resign their antiquated prejudices, to receive the "New light" now thrown upon the dark records of Scripture and History. I cannot but hope that these truths, which have been so long concealed to be at length so fortunately recovered, will be duly appreciated, and extensively circulated.

I NOW feel it incumbent on me, Gentlemen, to state the motives which induced me to condescend to irony and banter, when the cause of Christianity is discussed. I well know that this mode of examining a question is seldom justifiable, and generally meets with universal reprehension. You will, however, be able to form for me a better apology than I can possibly submit to you, when you take into consideration the character and situation of the author, and the probable consequen-

ces of that method of Scripture interpretation proposed to us in the *Œdipus Judaicus*.

Sir William Drummond has long been eminent among you as a classical scholar, and as an ingenious and elegant author. His translation of Persius is admired by all, while his reported profound knowledge of the oriental languages can be appreciated by few. In his official situations, he has proved himself worthy of the confidence placed in him. He loves learning for its own sake. He possesses fortune, rank, influence, and authority ; his time is passed in enviable retirement, where he enjoys that most inestimable blessing, books to read, and time to read them. Few, very few, are favored with such powers and opportunities, of becoming an

ornament and strength to society : how much Sir William Drummond has profited by these advantages, I must leave to the decision of others : on one point there can be no difference of opinion. In proportion to the influence which these united excellencies must ever command, is the danger to be apprehended from their misapplication. Splendid talents, superior knowledge, the acquisitions of science, and the authority of rank, when betrayed into the service of infidelity are like the gold, and the jewels, the beautiful ornaments, the bracelets and the earrings which the Israelites contributed to the formation of a golden calf. Learning, ingenuity, and talent, when opposed to Christianity, are like the perfect Venus, which the sculptor adorned with a long beard, to express the

utmost degree of possible deformity—like the temples in Egypt described by Lucian : magnificent and imposing in their exterior, but within, the anxious and curious spectator found only a reptile or a brute.

Consider the object of Revelation. It was bestowed upon mankind by the Supreme Being, for the same reason that wool was given to the lamb and strength to the lion, because it was essential to them, in that rank of creation in which God had placed them. Without Revelation, man had been, from the very beginning, of all animals the most savage, ignorant, miserable. Left to his unassisted reason, how could he have emerged from the condition of a brute, to the refinements of taste, the elevations of science, the consolations of

religion, and to the advantages and enjoyments of social life? Our common sense must convince us, that if Revelation were thus necessary, its first and chief object must be, to reveal in plain, clear, and simple language, the facts it authenticates, and the duties it prescribes. Since we shall live in another, as well as in the present world, we may naturally expect that many things may be proposed in the sacred pages, which our finite reason cannot now comprehend, and which may therefore give rise to various controversies, and divisions of opinion: but it is no less evident, that the historical part of that Revelation must be intelligible to every reader; it must be literally interpreted, or it ceases to be history. It must contain a connected series of facts, as the ground-work of the doctrines and duties which it inculcates;

and from the plain unpervverted meaning of the text, as it may be best ascertained from the opinion of the Christian church, the analogy of faith, fair criticism, and sound learning, we deduce our hope of an hereafter, our belief in the sublime mysteries of Redemption, and all the other important and venerated truths which have been received, and sanctioned by the best and wisest, of every age and nation.

But Sir William Drummond has informed us, that these *reputed facts* are *astronomical emblems*. Imagine him to be correct in his assertion : what are the consequences? The Deity has, in that case, communicated either no Revelation to man, or a Revelation which discusses the squabbling of some unknown people, at some remote age, about the reform of an

Almanac, and the alteration of a Calendar
 —Inspiration becomes the dream of folly,
 superstition, and ignorance—The divine
 legation of Moses is levelled to that of
 Numa, Lycurgus, or Solon—The prophets
 are converted into enthusiasts or impostors
 —Christ himself, I can command my lan-
 guage, though not my feelings, when I
 write it, is an astronomical emblem, the
 child in the arms of Virgo (Œd. Jud. p.
 277). Words have not sufficient weight or
 power, to describe the feelings of indigna-
 tion, contempt, and pity, excited by this
 passage. These poisoners of the springs of
 moral happiness, these enemies of the virtue
 and peace of man, seem not to have any
 thing themselves at stake, and pervert every
 talent in their endeavour to plunge others
 into a fearful abyss of doubt and un-
 certainty—The narratives of Scripture,

before Sir William Drummond's interpretation, melt away, like the rainbow in the heavens—Every proof of our immortality and accountableness vanishes, “at one fell swoop”—The peculiar doctrines of Christianity, the Trinity, the incarnation, and the atonement, cease to exist—Morality becomes a matter of convenience, principle a dream ; the laws of God chimerical, the laws of man expedient—All in this life is coldness, selfishness, and vanity ; and, at its close, oblivion and eternal sleep. Our frail bark is agitated some few years, the sport of every gale, on the stormy ocean of life, to be consigned at last to the dark regions of Night and Silence.

But this uncertainty and doubt produced by Sir William Drummond's system, form but a small part of its innumerable

unhappy consequences. All that is dear to man, every hope of happiness in this world, as well as in that which is to come, is derived from the literal interpretation of the text of Scripture. Shake but this foundation of our faith, and the whole fabric falls—man at once loses his strength and his support—misfortune has no refuge, sorrow no hope, affliction no friend—poverty has no consolation, and wealth no restraint—luxury may revel, passion indulge, profligacy reign uncontrolled, piety seek shelter in a mad-house, and pride alike forget God and despise man. Religion, that personal religion, I mean, which purifies the heart, and elevates the soul, becomes at once useless and ridiculous. The promises, the threatenings, the anticipations, and the precepts of Scripture, rest on no

basis, and excite no longer either hope or fear.

Volumes might be filled with the detail of the fatal consequences to society, if the foundations of Christianity were thus removed : and in what terms ought the authors of so much misery to the whole race of man to be addressed ? The use of strong language is deemed inconsistent with candor and liberality : we are not permitted, even by the very customs of society, to express the indignation which as Christians we must so deeply feel. If the friends of Revelation are clergymen, they are at once stigmatized as servile, interested, bigoted, venal, and suspicious advocates. "The weapons," says Sir William Drummond, "with which they fight, are either

borrowed from the armory of heaven, or forged in the fires of hell". If the friends of Revelation are laymen, they are ignorant and incompetent. Are we grave, we are denominated dull. Are we serious and in earnest, we are declamatory and hypocritical. Have we recourse to argument, we are gravely told that our reasoning is antiquated and our faith exploded. If we expostulate, we are pitied: if severe, we are uncharitable, uncandid, or prejudiced. Truth is to be found with none but the impartial, the wise, the learned infidel; with whom is neither sophistry, prejudice, nor contradiction. Instead of the Scriptures, we are presented with broken Zodiacs, and all the lumber of Eastern vanity: when we object to such a substitute, we are derided,

insulted, and despised. You will not be surprised, then, that I have condescended to irony ; that I have armed myself with that weapon which has been so long employed against the impregnable fortress of Christianity. I have pressed nonsensical reasonings to nonsensical conclusions. My object has been to shew, that the arguments of Sir William Drummond will apply with equal success to Scripture and to History : I have chosen the ex-absurdo method of proving my position—it appeared to be alike necessary, justifiable, and conclusive : it has enabled me to expose the danger and folly of resting any system on Coincidence, that fruitful parent of palmistry, physiognomy, craniology, astrology, and every other absurdity which has amused or astonished the world.

NOTE.

Many writers, particularly Origen, have undoubtedly believed that some parts of the first books of Scripture were to be understood in an allegorical or mystical sense. Lightfoot (vol. i. p. 373) asserts, that the unbelieving and apostatized Jews originated the custom of turning the Scriptures into allegory; though some suppose it was a practice of very ancient date, and others, that it was taken from the learned heathens, by many of the early fathers. Philo is said to have taught the art to Clemens of Alexandria, who instructed Origen. Origen excelled his master; for he sometimes pleaded for a threefold sense, as Augustine for a fourfold sense of many passages. Vide Benson's Essay on the Unity of Sense, printed at the end of Vol. IV. of Bishop Watson's Collection of Tracts. Jortin's Remarks on Ecc. History; Lightfoot's Works, Vol. I. &c. &c.

Eusebius (Præp. Evang. l. 12. c. 11.) cites the phrase *κατά τινας ἀπορρήτους λόγους Μώσεως*, secundum arcanos sensus Mosis. This *ἀπορρήτος λόγος*, however, referred

only to spiritual or moral inferences deducible from facts; it had no reference whatever to astronomical emblems, foisted into the text at some unknown period, and mistaken from the moment of their introduction for real history. One of the most zealous advocates for the mystical sense of Scripture, was Dr. Burnet. In his celebrated *Archæologia*, p. 279, he observes, “duplex erat apud veteres, maxime orientales, Theologiam et Philosophiam tradendi modus, δηλώδης, καὶ ἀπόρρητος; atque duplici hoc stylo, in rebus naturalibus explicandis, uti mihi videtur Scriptura sacra: quandoque sese accommodans ad populi captum, quandoque ad occultiore[m] veritatem.” But even this author makes no attempt to change the facts of Scripture into astronomical emblems, though by far the most speculative and fanciful writer of his day. Neither did this author feel much regard for the opinions of his contemporaries, or the authority of other learned men. Many passages in his *Archæologia* are irreverently written, and are highly objectionable. He offended the common sense of the Christian world, and thus deprived himself of the very possibility of doing good, though an eminent scholar, and an exemplary and amiable man. I shall merely add,

that Sir William Drummond's system seems to be founded on the same sort of coincidences, by the use of which Burnet, or any other ingenious writer, would be always able to frame a consistent hypothesis.

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